

संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -3

Bk. Demian 2000

Is Samskrit difficult language ?

There are many pre conceived ideas about Samskrit in modern times. There are allegations that it is communal, dead and very difficult. Many intellectuals think that Samskrit was never a spoken language and try to prove their extraordinay points. However, if we think deeply we find all that argument baseless. Actually, for sometime now, Samskrit ceased to be spoken language as the tradition lost its links due to extraneous factors and this has created an illusion among the people.

Any language can be neither difficult nor easy. Generally language has two stages. The spoken language will be simple whereas the literary language will be high flown. There are many reasons to make one feel that Samskrit is a difficult language. The problem lies in teaching methods. Before the arrival of English people the educational institutions were all pathashalas. Then everything was taught through Samskrit.

The teacher and the taught spoke in Samskrit only. Samskrit glowed on the tongues of men and women. After the arrival of the British they ruled us with oppression and tried to make the country weak. They therefore destroyed Samskrit and consequently our faith and self respect. They employed two methods. They closed down Samskrit pathashalas and opened new institutions envisaged by Mecaulay.They declared that Samskrit is a dead language. Even while learning Samskrit grammatical method was stressed. Even after the exit of the Britishers the old methods of study in the field of Samskrit continues.We have to keep away from the shelter of this poisonous tree.

Now Samskrit learning has become difficult on account of the old pattern of following grammatical method. The same old texts continue and people are ignorant about the simplicity of the language.

Besides, the bombastic language followed by scholars in teaching as well as discussions made one feel that Samskrit is difficult. Now, since Samskrit is not a language of the common man one has to memorise declension and conjugation. Perhaps the conditions will improve if every one start speaking in Samskrit.

Some say Samskrit should be simplified. Simplification means changing the very structure of the language. But there is no need for this. It is possible to speak in Samskrit within the framework of panini's grammar. If we change the structure itself what will remain of Indian culture is nothing. Therefore it is our endeavour to make Samskrit a spoken language maintaining its uniqueness and simplicity.

Further details can be seen in successive lessons.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

तृतीयः पाठः

THIRD LESSON

सोत्साहानां नास्त्यसाध्यं नराणाम् ।

Sotsāhānāṁ nāstyasādhyaṁ narāṇāṁ

There is nothing impossible for men who are energetic.

1. SENTENCES

1. त्वं पठसि । Twam paṭhasi = You read.
2. त्वं नमसि । Twam namasi = You salute.
3. त्वं वदसि । Twam vadasi = You speak.
4. त्वं पश्यसि । Twam paśyasi = You see.

5. त्वं पृच्छसि । Twam pṛcchasi = You ask.
6. त्वं गच्छसि । Twam gacchasi = You go.
7. त्वं धावसि । Twam dhāvasi = You run.
8. त्वम् अटसि । Twam aṭasi = You wander.
9. त्वं तिष्ठसि । Twam tiṣṭhasi = You stand.
10. त्वं क्रीडसि । Twam krīḍasi = You play.

Verbs in above sentences are in the present tense (vartamānakālaḥ) II person singular. (Madhyamapuruṣa ekavacanaṁ)

मध्यमपुरुषः बहुवचनम् (II person plural)

1. यूयं खादथ । Yūyam khādatha = You eat.
2. यूयं हसथ । Yūyam hasatha = You laugh.
3. यूयं गायथ । Yūyam gāyatha = You sing.
4. यूयं लिखथ । Yūyam likhatha = You write.
5. यूयं वहथ । Yūyam vahatha = You carry.
6. यूयं पिबथ । Yūyam pibatha = You drink.
7. यूयं पतथ । Yūyam patatha = You fall.
8. यूयं यच्छथ । Yūyam yacchatha = You give.
9. यूयं निन्दथ । Yūyam nindatha = You rebuke.
10. यूयं नयथ । Yūyam nayatha = You lead.

Verbs in following sentences are in the present tense I person singular (Vartamānakālaḥ, Uttama puruṣaḥ ekavacanaṁ).

1. अहम् इच्छामि । Aham icchāmi = I wish.
2. अहं नृत्यामि । Aham nṛtyāmi = I dance.

3. अहं स्मरामि । Aham smarāmi = I remember.
4. अहं जिघ्रामि । Aham jighrāmi = I smell.
5. अहं वसामि । Aham vasāmi = I reside.
6. अहं वदामि । Aham vadāmi = I speak.
7. अहं पृच्छामि । Aham pṛcchāmi = I ask.
8. अहं गच्छामि । Aham gacchāmi = I go.
9. अहं धावामि । Aham dhāvāmi = I run.
10. अहं पश्यामि । Aham paśyāmi = I see.

उत्तमपुरुषः बहुवचनम् (I Person, plural)

1. वयं क्रीडामः । Vayaṁ krīḍāmaḥ = We play.
2. वयं लिखामः । Vayam likhāmaḥ = We write.
3. वयं पिबामः । Vayaṁ pibāmaḥ = We drink.
4. वयं यच्छामः । Vayaṁ yacchāmaḥ = We give.
5. वयं तिष्ठामः । Vayaṁ tiṣṭhāmaḥ = We stand.
6. वयं नमामः । Vayaṁ namāmaḥ = We salute.
7. वयं वहामः । Vayaṁ vahāmaḥ = We carry.
8. वयं नयामः । Vayaṁ nayāmaḥ = We lead.
9. वयं धावामः । Vayaṁ dhāvāmaḥ = We run.
10. वयं स्मरामः । Vayaṁ smarāmaḥ = We remember.

EXERCISE

A) Re-write the above sentences by changing the numbers in the respective persons, (From singular to plural and vice versa.)

Ex. त्वं पठसि — यूयं पठथ ।
यूयं पिबथ — त्वं पिबसि ।

अहम् इच्छामि — वयम् इच्छामः ।

वयं क्रीडामः । — अहं क्रीडामि ।

B) Re-write the above sentences by changing the persons. (From II and I persons to III person)

Ex. त्वं पठसि — सः पठति/बालाः पठन्ति ।

यूयं पिबथ — ते पिबन्ति/बालाः पिबन्ति ।

अहम् इच्छामि — सः इच्छति/अनुजः इच्छति ।

वयं क्रीडामः — ते क्रीडन्ति/बालाः क्रीडन्ति ।

C) Complete the following by giving verbal forms;

Ex. सिंहः — सिंहः पश्यति ।

Masculine words :

वानरः	...	Vānaraḥ - Monkey
महिषः	...	Mahiṣaḥ - Bison
अजगरः	...	Ajagaraḥ - Huge serpent
मकरः	...	Makaraḥ - Crocodile
मण्डूकः	...	Mandūkaḥ - Frog
रासभः	...	Rāsabhaḥ - Donkey
शशः	...	Śaśaḥ - Hare
शुनकः	...	Śunakaḥ - Dog
भल्लूकः	...	Bhallūkaḥ - Bear
मार्जारः	...	Mārjāraḥ - Cat
कर्कटकः	...	Karkaṭakaḥ - Crab
वृषभः	...	Vṛṣabhāḥ - Bull
वृकः	...	Vṛkaḥ - Wolf
मूषकः	...	Mūṣakaḥ - Rat

सूकरः	...	Sūkaraḥ - Pig
शृगालः	...	Śṛgālaḥ - Jackal
अजः	...	Ajaḥ - Goat
मीनः	...	Mīnaḥ - Fish
कूर्मः	...	Kūrmaḥ - Tortoise
मशकः	...	Maśakaḥ - Mosquito
मत्कुणः	...	Matkuṇaḥ - Bug
यूकः	...	Yūkaḥ - Louse

Feminine words :

गृहगोधिका	...	Gṛhagodhikā - Lizard
मक्षिका	...	Makṣikā - Fly
अजा	...	Ajā - She-goat
पिपीलिका	...	Pipīlikā - Ant

D) Answer the following questions. (in ten sentences)

Ex. अहं किं करोमि? (Question)

Answer: 1. त्वं पठसि । 2. त्वं खादसि ।
3. त्वं नमसि । 4. त्वं धावसि ।
etc..... 10. त्वम् इच्छसि ।

1. अहं किं करोमि ? 2. त्वं किं करोषि ?
3. वयं किं कुर्मः ? 4. यूयं किं कुरुथ ?

SPECIAL POINTS

	Singular	*Dual*	*Plural*
दकारान्तः त्रिलिङ्गकः*	त्वम्	युवाम्	यूयम्
'युष्मद्' शब्दः	(You)	(You two)	(You)
दकारान्तः त्रिलिङ्गकः	अहम्	आवाम्	वयम्
'अस्मद्' शब्दः	(I)	(We two)	(We)

VERB

1. A Verb in all its Tenses is conjugated in all the three persons - III person, II person and I person.

(वर्तमानकालः प्रथमपुरुषः)	पठति	पठतः	पठन्ति
(,, मध्यमपुरुषः)	पठसि	पठथः	पठथ
(,, उत्तमपुरुषः)	पठामि	पठावः	पठामः

2. Verbs in the II person (Madhyamapuruṣa) such as पठसि, पठथः, पठथ should be used only with युष्मद् शब्द. (त्वं, युवाम्, यूयम्)

3. Verbs in the I person (Uttamapuruṣa) such as पठामि, पठावः, पठामः should be used with अस्मद् शब्द. (अहम्, आवाम्, वयम्)

4. In other places, verbs in III person (Prathamapuruṣa) such as पठति, पठतः, पठन्ति should be used.

*त्रिलिङ्गकः means that the word has the same forms in the three genders, त्वं बालः, त्वं बाला, त्वं मित्रम् ।...

Ex. सः पठति ।
सा पठति ।
बालकः पठति । etc.

5. In Samskrit a verb does not denote gender. The verb form is same in all the three genders.
Ex. बालकः गच्छति । Boy goes.
बालिका गच्छति । Girl goes.
वाहनं गच्छति । Vehicle goes.

We understand the gender only by the Noun or the Subjects with which the verb is used.

***Read and memorise these numbers :**

a)

एकम् - १-1		षट् - ६-6	
द्वे - २-2		सप्त - ७-7	
त्रीणि - ३-3		अष्ट - ८-8	
चत्वारि - ४-4		नव - ९-9	
पञ्च - ५-5		दश - १०-10	

b)

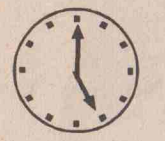
एकादश - 11		एकविंशतिः - 21	
द्वादश - 12		द्वाविंशतिः - 22	
त्रयोदश - 13		त्रयोविंशतिः - 23	
चतुर्दश - 14		चतुर्विंशतिः - 24	
पञ्चदश - 15		पञ्चविंशतिः - 25	
षोडश - 16		षड्विंशतिः - 26	
सप्तदश - 17		सप्तविंशतिः - 27	
अष्टादश - 18		अष्टाविंशतिः - 28	
नवदश - 19		नवविंशतिः - 29	
(एकोनविंशतिः)		(एकोनत्रिंशत्)	
विंशतिः - 20		त्रिंशत् - 30	

c)

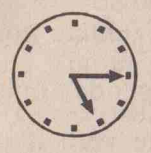
दश	-	10	षष्टिः	-	60
विंशतिः	-	20	सप्ततिः	-	70
त्रिंशत्	-	30	अशीतिः	-	80
चत्वारिंशत्	-	40	नवतिः	-	90
पञ्चाशत्	-	50	शतम्	-	100

*** Time समयः**

पञ्चवादनम्



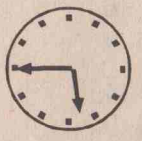
सपादपञ्चवादनम्



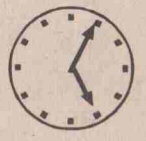
सार्धपञ्चवादनम्



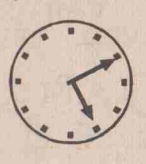
पादोनषड्वादनम्



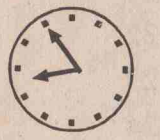
पञ्चाधिकपञ्चवादनम्



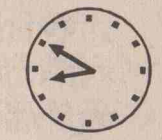
दशाधिकपञ्चवादनम्



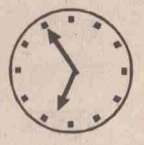
पञ्चोननववादनम्



दशोननववादनम्



पञ्चोनसप्तवादनम्



a) Read aloud the time given below and write them in words.
8.00, 7.15, 8.30, 9.45, 10.45, 11.30, 11.45, 6.15, 9.30, 7.45

b) Write the following time in words :
i) 6.55, ii) 7.05, iii) 8.50, iv) 9.10, v) 10.50, vi) 11.10, vii) 11.55, viii) 12.05, ix) 10.10 x) 9.50

2. RIDDLE प्रहेलिका

सीमन्तिनीषु का शान्ता ?
राजा कोऽभूत् गुणोत्तमः ?
विदुषां का सदा वन्द्या ?
अत्रैवोक्तं न बुध्यते ॥

Sīmantinīṣu kā śānta?
Rājā kobhūt guṇottamaḥ?
Viduṣāṁ kā sadā vandyā?
Atraivoktaṁ na budhyate ॥

Who is tranquil-minded among women? Who was the most virtuous king? What do learned respect?

Answers to the three questions are hidden in the verse itself. Trace the same.

(Answer in the last page)

3. COMPREHENSION

सङ्ग्राह्यविषयाः

In this world, some objects are perceptible; some are imperceptible. Among them each object is unique; their inherent properties are distinct. An investigation into nature of these objects is philosophy or Darśana.

Darśaṇas are mainly two-fold as Āstika and Nāstika (Orthodox and Heteredox). Here the terms Āstika and

Nāstika do not however mean those who accept the existence of God and the non-existence of God respectively. Āstika Darśaṇa is that which accepts the authority of Veda; and Nāstika Darśaṇa is that which does not accept the authority of Veda.

Āstika systems are six:

1. Sāṅkhya, 2. Yoga, 3. Nyāya 4. Vaiśeṣika,
5. Pūrva-Mīmāṁsā 6. Uttara-mīmāṁsā (Vedānta)

Nāstika systems are mainly three :

1. Cārvāka, 2. Jaina, 3. Bauddha

Since Bauddha Darśaṇa has four schools as (i) Sautrāntika (ii) Vaibhāṣika (iii) Mādhyamika (Śūnyavāda) (iv) Yogācāra (Vijnāna-vāda),

Nāstika can also be regarded as six.

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

The most important parts of Vedas are the Upaniṣads. There are about 108 Upaniṣads. Among them, ten are important. Upaniṣads mainly contain thoughts about Brahman. The most intricate philosophical truths are revealed through some of the dialogues also. Dialogues between Yājnavalkya and Maitreyi, Uddālaka and Śvetaketu, can be cited as examples. The following are the ten important Upaniṣads:

1. ईशावास्योपनिषत् ।	Īśāvāsyopaniṣat.
2. केनोपनिषत् ।	Kenopaniṣat.
3. कठोपनिषत् ।	Kaṭhopaniṣat.
4. प्रश्नोपनिषत् ।	Praśnopaniṣat.
5. मुण्डकोपनिषत् ।	Muṇḍakopaniṣat.
6. माण्डूक्योपनिषत् ।	Māṇḍūkyopaniṣat.
7. तैत्तिरीयोपनिषत् ।	Taittirīyopaniṣat.
8. बृहदारण्यकोपनिषत् ।	Bṛhadāraṇyakopaniṣat.
9. छान्दोग्योपनिषत् ।	Chāndogyopaniṣat.
10. ऐतरेयोपनिषत् ।	Aitareyopaniṣat.

5. कथा

मूढः जम्बूकः

एकः जम्बूकः अस्ति । सः एकदा आहारार्थं वने भ्रमति । एकत्र सः द्राक्षालतां पश्यति । लतायाम् अनेकानि द्राक्षाफलानि सन्ति । तानि पक्वानि । जम्बूकः 'अद्य मम द्राक्षाफलानां भोजनम्' इति चिन्तयति । द्राक्षां लब्धुम् उपरि उत्पतति । किन्तु द्राक्षाफलानि न प्राप्नोति । जम्बूकः पुनः पुनः उत्पतति । तथापि फलानि न प्राप्नोति । जम्बूकः कुपितः भवति । सः तानि द्राक्षाफलानि दूषयति । 'द्राक्षाफलानि आम्लानि' इति वदति । अनन्तरं स्वस्थानं गच्छति ।

Ekaḥ jambūkaḥ asti. Saḥ ekadā āhārārthaṁ vane bhramati. Ekatra Saḥ drākṣālatāṁ paśyati. Latāyāṁ anekāni drākṣāphalāni santi. Tāni pakvāni. Jambūkaḥ 'adya mama drākṣāphalānāṁ bhojanaṁ' iti cintayati. Drākṣāṁ labdhuṁ utpatati. Kintu drākṣāphalāni na

prāpnoti. Jambūkaḥ punaḥ punaḥ utpatati. Tathāpi phalāni na prāpnoti. Jambūkaḥ kupitaḥ bhavati. Saḥ tāni drākṣāphalāni dūṣayati. 'drākṣāphalāni āmlāni' iti vadati. Anantaraṁ svasthānaṁ gacchati.

A STUPID JACKAL

Once a jackal wanders in search of food. In one place it sees vine creeper. It is full of grape fruits. The fruits are ripe. The jackal thinks 'grape fruits are my food today'. It jumps high to obtain the grapes. But the grapes are not obtained. It jumps again and again. Even then the fruits are not obtained. The jackal becomes angry. It blames the fruits. 'The grapes are sour' says the jackal. Afterwards, returns to its place.

A) Answer the following questions orally :

1. जम्बूकः किं पश्यति ?
2. द्राक्षां लब्धुं जम्बूकः किं करोति ?
3. कः कुपितः भवति ?
4. सः कानि दूषयति ?
5. सः किं वदति ?

B) Read the following questions and answers :

प्रश्नः - कः किमर्थं वने भ्रमति ?

उत्तरम् - जम्बूकः आहारार्थं वने भ्रमति ।

प्रश्नः - कुत्र अनेकानि द्राक्षाफलानि सन्ति ?

उत्तरम् - लतायाम् अनेकानि द्राक्षाफलानि सन्ति ।

प्रश्नः - जम्बूकः किं चिन्तयति ?

उत्तरम् - जम्बूकः 'अद्य मम द्राक्षाफलानां भोजनम्' इति चिन्तयति ।

प्रश्नः - जम्बूकः किं लब्धुम् उपरि उत्पतति ?

उत्तरम् - जम्बूकः द्राक्षां लब्धुम् उपरि उत्पतति ।

C) Answer the following questions.

1. सः आहारार्थं कुत्र भ्रमति ?
2. कानि फलानि पक्वानि ?
3. सः किं न प्राप्नोति ?
4. जम्बूकः अनन्तरं कुत्र गच्छति ?

6. SAMSKRIT SENTENCES OF DAILY USE

(when met on the road)

Where do you come from? कुतः आगच्छति ?

I am coming from the school. शालातः आगच्छामि ।

From the home = गृहतः	From the playground = क्रीडाङ्गणतः
From the shop = आपणतः	From the market = विपणितः
From the temple = देवालयतः	From the office = कार्यालयतः

Where are you going?	कुत्र गच्छति ?
I am going home.	गृहं गच्छामि ।

To the school = शालां प्रति	To the play-ground = क्रीडाङ्गणं प्रति
To the shop = आपणं प्रति	To the market = विपणिं प्रति
To the temple = देवालयं प्रति	To the office = कार्यालयं प्रति

How are your studies?	अभ्यासः कथम् अस्ति ?
It is going on.	प्रचलति ।
How is the work?	कार्यं कथम् अस्ति ?
As usual.	यथापूर्वम् ।

7. SUBHĀṢITAṀ सुभाषितम् ।

न कश्चिदपि जानाति
किं कस्य श्वो भविष्यति ।
अतः श्वः करणीयानि
कुर्यादद्यैव बुद्धिमान् ॥

Na Kaścidapi jānāti
kiṁ kasya śvo bhaviṣyati ।
Ataḥ śvaḥ karanīyāni
kuryādadyaiva buddhimān ॥

No-body knows what will happen and to whom tomorrow. Hence the wise person should do to-day itself whatever he could do tommorow.

Answer to the Riddle :

Tranquil-minded	- सीता
Most Virtuous King	- रामः
Respected by the wise	- विद्या

(The verse has 4 quarters. Join the first and the last letters of the first three quarters and get the answer.)

Eg.: (सीमन्तिनीषु का शान्ता = सीता)

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संस्कृत भारती

पत्रालयद्धारा संस्कृतम्

PRAVEŚA (First Session)

तृतीयः पाठः

THIRD LESSON

Questions

a) Write the following in the Devanāgari script:
Vyāghraḥ, Kṣemendraḥ, Parvataḥ, Sikṣaṇam.

b) Give the meaning of the following words:
अग्रजः, पितृव्यः, अनुजः, रजकः
पिबति, पृच्छति, खादति, धावति

c) Make sentences with the following words:
मातुलः, दौहित्रः, श्यालः, अम्बा, अग्रजा

d) Fill up the blanks with suitable noun forms:
1. पश्यति ।
2. ध्यायसि ।
3. नृत्यथ ।
4. यच्छन्ति ।
5. विकसति ।

e) Name the important Upanishads.

Note : Answers may be written on separate sheets of paper

प्र(इं)- III, जुलै - ९८ - ५०००

India's Contribution to the World of Science

(Continued from previous lesson)

Shunya

Shunya was discovered while the numerals were evaluated based on their position. Zero was discovered while indicating non existence of a substance. In fact, shunya means the absence of a thing. This samskrit word became Zero after it got into Arab vocabulary and later Latin vocabulary.

Samskrit *Arabic* *Latin* *English*

Shunyam → sifir → Zifre/ciffre → Zero/cipher

New forms in mathematics came into existence after decimal system was adopted. They have continued to be in usage now.

Square roots and cube roots :

A method has been adopted in mathematics while getting the square root and cube root. Actually this was employed by Aryabhata. Aryabhata's verse is -

भागं हरेद्वर्गान्नित्यं द्विगुणेन वर्गमूलेन ।
वर्गाद्वर्गे शुद्धे लब्धं स्थानान्तरे मूलम् ।।

This method was not known to the Europeans until 1613A.D. But still it is held that a non Indian discovered the above method without regard the India's achievement. Although some know the actual fact many still refer to the above formula as discovered by a foreigner. It is sheer disrespect for our own heritage.

Ratio and in verse ratio rules in mathematics are said to be great. But these two were in use in ancient India. Many scholars belive that these principles went outside India (to the west) as a cousequence of its widespread knowledge.

(Continued in the next lesson)

Note:
The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

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